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ACT SOCIETY,

Boston Recorder.

N. WILLIS, PROPRIETOR AND PUBLISHER. . . . . . OFFICE, NO. 11, CORNHILL, BOSTON.

NO. 52 .-- VOL. XXVII.

RELIGIOUS.

cks it. Joys bud to-day, and blossom to-morrow, ut the third day blasting and mildew fall, and bedew the cheek that just now radiated ght and bliss on all around.

Thus it is with the individual. Expand the hought. Let the eye extend its range of vision, and embrace the mighty mass of eight hundred ons within its survey, and mark, even slightkeep it holy. Who can think of it without shuddering!

But are we, of 1842, guildess? What mean is sees, when some are not coming into life, and hers taking their departure; when some are not coming and others mourning; when some are not immunited on the topmost wave of prosperity, and others plunged into the dark abysses of adverty. Of these changes, there is no end. They after all calculation too. The monarch of to-day, as the chained captive of to-morrow. The mental of yesterday, now surveys the sceptre over allions. The man of wealth is stript and houses, and the ragged mendicant enters his palaces, and revels on his idolized treasures. The man revels on his idolized treasures. The man revels on his idolized treasures. The man of wealth is stript and house as and the ragged mendicant enters his palaces, and revels on his idolized treasures. The man revels on his idolized treasures. The man senator or Representive to Congress? Is it so that while we believe the people to be the rulers in this country, and that our only safety is in the light and knowledge and piety and purity to the control of the properties. as it must, the unceasing changes to which

dashed as attempted! And the affections! the point of attraction to-day, becomes the epulsion to-morrow. Love and indiffere, delight and aversion, fondnesss and abhortoo often follow each other in quick and plicable succession! Verily, man at his best ate, is altogether vanity.

Reflections of this kind are never unseasona-They are particularly appropriate at the ing period. The old year is closing; the new ir is commencing. Within the last twelve ths, some twenty millions of our fellow imals have shut their eyes on earth, and opened on the retributions of eternity. In the co etwelve months to come, the same desolaprocess will go forward, and as many milore will have finished their probation, and ned their eternal destiny! And may not wenot our readers-form a part of that mighty er whom the universal Conqueror shall aph? And have we not something else to han to press the enquiry, " What shall we tad what shall we drink, and wherewithal we be clothed?" Are our loins girded? id we in the posture of servants, who wait the ing of their Lord? Are we diligently doing [ For the Boston Recorder.]

KEEPING THE SABBATH .- NO. 1.

WINTER.—LIFE.—CHANGES.
Winter is upon us. "The harvest is passed, the summer is ended." The sere leaf of autumn the summer is ended."

A letter was published in the Boston Atlas, in the year 1840, which there is reason to believe was written by the editor;—of which the following is an extract:—

"Baltimore, May, 3, 1840."

the summer is ended." The sere leaf of autumn has fallen, and the forests are exposed in their nakedness. The verdure of the fields is departed the pastures yield no food to the flocks—the green grass of the meadows no longer delights the eyements of the eyements of the meadows no longer delights the eyeme

the flowers of the garden have faded, and the produce of the plains is gathered into the granary. All nature is desolate, and her sighings are heard in the winds that rock our habitations.

How great the changes wrought, by the passing of a few short months, in the world around us! And they occur with each revolving year. The wheel rolls onward resistlessly, bringing us summer and winter, seed-time and harvest, and hastening us forward to the termination of our earthly course. "As the grass withereth, and the hower fadeth," so pass away in rapid succession the loyous access of childhood and of youth—the hopes of opening manhood, the labors of vigorous age, and the burdens of declining years.

Life is a chequered scene. The alternating hill and dale, the mingled thorns and roses, the rough places and the silken lawns of earths's surface, are its ever present emblems. The glassy surface of the calm sea when the winds are hushed, and the foam of its billows when lashed into fary by the unbridled tempest, are likewise strongly descriptive of the vicissitudes through which man passes, between the cradle and the grave. Hope now swells the bosom—then, disappointment racks it. Joys bud to-day, and blossom to-morrow, he to the distributed at his place in 1842, believe that this was from the pen one wells the bosom—then, disappointment racks it. Joys bud to-day, and blossom to-morrow, he to the distributed at his day his day his girl and hill be some the pen of one who professed to be on the side of morality and religion? Moral effect!

Will the reader, in 1842, believe that this was from the pen of one who professed to be on the side of morality and religion? Moral effect! What could the writer mean? But he went—if indeed it was Mr. H.—to his final account to answer for the moral effect of Sunday scenes like the foregoing, in as far as his own example and report has continued to perpetuate them.

And a terrible account it is, which such a man must be compelled to render, to the Judge of all—to Him who said from Sinai, amid thunderings and lightnings, Remember the Sabbath day to keep it holy. Who can think of it without shuddering!

there be those who, having been raised nearth to fit there be those who, having been raised nearth to fit the people of these United States, deserve to be thrust down to hell for their abuse of the Divine gift, it is the point of attraction to-day, becomes the repulsion to-morrow. Love and indifference the people of the pe him afresh and put him to an open shame, even within the very temples, as it occasionally hap-pens, which science or religion has erected to his

To those who make no pretensions whatever to a regard for the Sabbath as holy time, I have not a word to say: I mean in this connection. Had none but they encreached on the Sabbath by political caucuses, I would not have opened my mouth. Not but that the evil would have been very great even then, and the danger im-minent; for it most certainly would have been. But when we find professed disciples of the Sa-viour joining in these demoralizing courses and possible in language that may be understood. For is it of more consequence that some political party should have the ascendancy than that the Law of God should be regarded, and his institution be saved from being trampled upon? A.

THE SABBATH. wat shall we drink, and wherewithal we be clothed?" Are our loins girded? our lamps trimmed? Have we oil in them? I we in the posture of servants, who wait the mag of their Lord? Are we diligently doing work heaven has assigned us? Are we later and the same frightened, and made for the same, later and he fell. The water was only about up to his arms; yet he did not rise. His companion feared to approach him; and although he obtained a pole, with which he could reach him, he did not take hold of it, but lay upon the bottom, as if he were dead. The other left him and returned to the house. An abefore assistance arrived he was dead. Thus attempts to find pleasure by the violation of the Sabbath, often left in the same as a same as a same as a same as a same arrived he was dead. ance arrived ne was used and ance arrived ne was used the Sabbath, often descend upon us and every reader! S.

[For the Boston Recorder.]

MR. WEBSTER ON WAR.

INFLUENCE OF APPREHENDED WAR ON BUSI-NESS AND PROPERTY.—"I did not," 'says Mr. W. in his speech at Boston, "think it necessary to state the fact then; but, if everything had been known here, that we knew in Washington, the shipping interest, and every thing which depends on commerce, would have been depressed one half in six hours." The shipping interest, and all kinds of business dependent on commerce, must embrace through the whole land an amount of property exceedingly large, hundreds of millions: property exceedingly large, hundreds of millions; yet half of it all, Mr. Webster tells his hearers, yet nair of it all, Mr. Webster tells his hearers, and every business man in the audience assented to its truth, would have been sacrificed for the time, simply by telling the people what our rulers knew about the danger of war. Will none of the thousands now rich, who would have been ruined by war, give to the cause of peace a generous fraction of what that cause has saved them?

generous fraction of what that cause has saved them?

The Morality of War.—"I allude," says Mr. Webster, "to occurrences on the frontier in 1841. A year or two before, the British Government had seen fit to authorize a military incursion into our territory against the steamer Caroline, alleged to be engaged in hostilities against her provincial subjects. The act was avowed by England as a public act. Now, suppose any citizen of the United States, who, as a military man, should obey an order which he must obey or be hanged, should be found years after in a foreign country, tried for an ignominious crime, and threatened with an ignominious punishment—is there a man in the whole country who would not instantly cry out for redress and vengeance? Every elevated government claims for its subjects personal immunity when acting in obedidience to its commands."

Look at this doctrine of war. "Military orders, no matter what they are, the soldier must obey or havanged." If sevenaded to see havanged of the presented to the soldier must obey or havanged."

Look at this doctrine of war. "Military orders, no matter what they are, the soldier must obey or be hanged." If commanded to rob and burn houses, and butcher unresisting men, women and children, he must do these deeds of fire and blood, or be hanged." Such deeds every community, whether Christian or pagan, civilized or savage, regards as crimes fit for the prison or the gallows; but, when the perpetrator is arraigned like any other culprit for trial by due course of law, his government interferes and claims extended to the Reformation, and which that church now tolerates, and by which she is chiefly sustained. In a late number of the series, the Bishop takes up the subject of Numerics—a subject which at this time should attract the attention of the people of Massachusetts. An attempt will be made at the coming session of the Legislature, and, from appearances, attrongly urged, to tax the State for the destruction. ed like any other culprit for trial by due course of law, his government interferes, and claims exemption from the penalty due to such crimes. Should he be punished, "is there," asks Mr. Webster, "a man in the whole country who would not instantly cry out for redress and vengeance?" Strange morality! Yet this is the acknowledged, the avowed morality of war. And what must be the effect of such doctrines on the morals of a the avowed morality of war. And what must be the effect of such doctrines on the morals of a community? The burglar, the incendary, the assassin, for whose punishment on the gallows public opinion in one country is fiercely clamorous, may in an other be regarded as a hero, a worthy patriot, a candidate for the highest honors his government can bestow! In New York Mc-Leod is a villain, in England a favorite; and the very deed that gave the neck of Andre to the halter, inscribed his name of the wails of Westminster Abbey! Such is war, a custom still retained by nations pluning themselves on their intelligence, their morality and their piety.

EAASMUS.

Histitutions should be considered, and that if they are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only avil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil, our sympathies are found to be evil and only evil our day of the whold of the should not lead us to do any thing when the found on the found on the found on the found to be evil and only evil our tendency to increase them. We qu

body. Some deposit it in a vault; others hang it up till the flesh decays. It is impossible, therefore, that an allusion to the mode of baptism could be universally understood, by a reference to burial. But the apostle is not speaking of the mode of baptism, but of its design. That is, by baptism we have become partakers of Christ's death. It is a baptism into his death, not into water, that is so baptism into his death, not into water, that is so been endured in nunneries, we shall not the world, though not by Christians, as it should spoken of. The apostle is speaking of a participation in the Saviour's death. Hence, he says, the world, though not by Christians, as it should spoken of. The apostle is speaking of a participation in the Saviour's death. Hence, he says, the world, the world is the very such more suffering pation in the Saviour's death. pation in the Saviour's death. Hence, he says,
"He are buried by baptism into his death." There
is no allusion whatever to the mode, any more
than there is in the figures of planting, and cruci-

rpose than to be im

FRIDAY, DECEMBER 30, 1842.

ing becaurged to hold a camp-meeting in a certain place where there was a large and good spring of water, consented. After the meeting was over, a friend of mine inquired of one of their lealing men, whether they intended to have the meeting there on the following year? He replied, "No, by no means; we must go where there is more water. Though the spring was so large and good, we suffered most intensely (said he,) from thirst. The constant demand for water for drinking, for culinary purposes, and for watering the horses, was such, that, for the last day or two, the spring was one continued puddle

water for drinking, for culinary purposes, and for watering the horses, was such, that, for the last day or two, the spring was one continued puddle of mud." And yet, in the face of facts like these, of whose existence every one is aware, our Baptist brethren will persist in maintaining that John could not have chosen the many waters of Ænon for any reason other than that he might have conveniences for immersing the people. Credat Judaus Applias: Non Ego.

I have stated these arguments and considerations with candor, and with kindness and deference tiwards those who profess not to agree with me. If they are replied to, I hope it may be in a like spirit. I have no object in view but the parasotion of union and harmony in the body of Chies. And my earnest prayer is, that God would shed down the choicest influences of his Spirit upon all who may read this article: that, whilst they do, or do not, accord with the position here assumed, they and the writer may be tion here assumed, they and the writer may be guided into the saving knowledge of all essential truth. Truly Yours, R. W. LANDIS.

[Mt. Picarant, Hunterdon county, N. J.

In a series of articles in the Christian Witness, under the head of "Pastoral Address," Bishop GRISWOLD has been exposing some of those corrupt of the Convent at Charlestown. The question the character of the Convent which was destroyed, it is proper and just that the true character of such institutions should be considered, and that if they

at their citizens, without law or conviction of crime, as their citizens, without law or conviction of crime, to be thus wholly debarred of their liberty. Is it contain no allusion to the mode of baptism; but are merely expressive of its import. And, in burial, no one ever plunges a body into the earth.

Note the person. 3. The passages in Rom. vi. 3, and Col. ii. 12, contain no allusion to the mode of baptism; but are merely expressive of its import. And, in burial, no one ever plunges a body into the earth. Nor is the mode of interment alike among all nations. The Romans in Paul's time burnt the Some deposit it in a vault; others hang it ciled to her condition, and happy in her continued the flesh decays. It is impossible there, whe are buried by boptism into his death." There is no allusion whatever to the mode, any more than there is in the figures of planting, and crucifixion, by which the apostle here further elucidates his meaning. And surely a mere reference to the design of baptism, can settle nothing as to the mode. till that day when the secrets of all hearts the mode.

4. The only other passage upon which remays is called for, is John iii. 23: "John was baptizing, &c., because there was much water for many waters,) there." But how does this prove that he baptized into and not with water? Being surrounded perpetually with the greatest multitude that ever assembled around a human being for instruction, (Matt. iii. 5.) had they no use for much water, except for the ordinance of baptism? Could they have assembled around the many sweet and beautiful springs of Ænon for no other purpose than to be immersed into them? Did 1 of Anon for no called a captive.

captive.

and asses, need no wa
"The establishments of Shakers (so called) in

purpose than to be immersed into them? Did they need none for drinking, and for culinary and other purposes! How strange is the conception that this passage necessarily infers a mode of administering the ordinance of baptism, otherwise than by applying it to the subject; and that merely because there was a large quantity of water here; and that, therefore, John must have here baptized into it, instead of with it, as he did elsewhere: See Acts i. 5; Jno. i. 31; Matt. iii. 11.

Our Methodist brethren at camp-meetings do not ordinarily administer the ordinance of baptism in any way; and yet they always assemble (if possible) where there is much water. I recollect an incident in point, which occurred some time since in Pennsylvania. The Methodists hav-

retire from the common duties of social life, and consign herself to perpetual bondage, should be considered. And whether such retirement to conven's and nunneries, where, comparatively, they can be of but little use to the world or to the church or to religious in not in the corne of our

they can be of but little use to the world or to the church or to religion, is not, in the sense of our Lord's parables, burying their talent in the earth, keeping their pound in a naphin, should, by the Christian, be still more seriously considered. Of those who are blest with health and strength, God requires a life of active benevolence, fruitful in good works. Instead of living at ease in the enjoyment of what others have given for charitable use, they should themselves labor, that they may have wherewith to 'support the weak,' and 'to give to him that needeth.'

"It is, I believe, becoming more and more a conscientious principle with Protestants, that all should enjoy a free and full toleration in the choice and the exercise of religion, and that persecution is condemned by the gospel of Christ. No one, I believe, is more averse to persecution than myself. And though I view the rores of those who enter cloisters as sinful; as tempting God; as swearing that they will never do what may afterwards appear to be their duty, and the will of God respecting them; and though I view the imprisonment of nuns as wholly unjustifiable, I am neither authorized nor desirous to judge those who think differently. To their own Master let them stand or fall. As convents have been generally managed, I view them as prejudicial to morals and to religion."

CHRISTIAN LIBERTY.

"Why is my !berty judged of another man's conscience?" is a question which there is frequent occasion to ask, in these days, when, in the practice of many of our churches, it seems to be deliberty." Tests of Christian character are now insisted on, such as Christ never set up, and such as the Gospel no where requires. Repentance and faith—a credible evidence of regeneration by the Holy Spirit—are regarded by some as insufficient qualifications for membership in the visible church; and liberty of conscience is set at nought, and the despised, by making the pledged adherence to some voluntary association, the ultimate qualificatian church. The following remarks on ject we find in the Christian Witness:

"Of late years, in some denominations, a "Of late years, in some denominations, a connection with certain voluntary associatons, with an adoption of all their principles and measures, has been required as a qualification for communion. New tests of Christian character have been applied, and those found wanting in this respect have been deemed unworthy of a place at the Lord's table. New sects, even, have arisen from this very circumstance; and at the present time, one of the largest, most respectable and most pious denominations in this country, is when the colored research. The man have specified the service of the cletched is nothing more objected to make the properties of the service (Presented by a many millions more, responsed by a million more, and change mark in whole hashory. If other flowers of grant millions of the length marked the dought of centrally in the response of properties and many millions. The millions who has the secondary of millions more as made change mark in whole hashory. If other flowers of grant flowers, is not exempted to similar viciantudes, till they to a million of the millions of the length marked the secondary of the washing of

The extracts which follow, are from a Lecture, delivered by Rev. Mr. Murray, of Elizabethtown, N. J. before a Young Men's Association in Troy The subject of the Lecture was, the duties of oung men, resulting from the privileges which they enjoy in this age and nation. Intelligence is held up as an indispensable pre-requisite to enable young men to meet their responsibilities. And in rder to convince his young hearers that intelligence is not beyond the reach of any, but that a deire to obtain it, and industry in the pursuit, is all that is needed, the lecturer makes the following

in the reign of Charles the Second, was once a poor beggar boy strolling about the streets, with-out any knowledge of his parentage. Sir Thomesham, who, under the patronage of Elizaseth, became the founder of the Royal Exchange of London, was the son of a poor woman, who, while he was an infant abandoned him in the fields. And his life was preserved by the chirping of a grasshopper, which attracted a little boy to the place where he lay. Nicholas Saunderson, the celebrated mathematician, lost his sight when the celebrated mathematician, lost his sight when he was a year old, by the small pox. Assisted by his friends he pursued his studies. He became lecturer on optics in Cambridge; he was the bo-som friend of Newton; he was elected professor of mathematics; and is one of the most acute and parned commentators of the Principia. Our own Hamilton was the office-boy and runner Hamilton was the office-boy and runner of his early patron. William Jones, the friend of Madi-son and Jefferson, once Secretary of the Navy, and first President of the United States Bank, served his apprenticeship to a ship-builder. "Nor let it be said that for its acquisition you

WHOLE NO. 1408.

of the Sexton's son, who became a fine astronomer by spending a short time every evening in gazing on the stars after ringing the bell for nine o'clock. Sir William Phipps, who at the age of forty-five had attained the order of knighthood, and the office of high sheriff of New-England, and governor of Massachusetts, learned to read and to write after his eighteenth year, and whilst learning the trade of a ship-carpenter in Boston. William Gifford, the great editor of the Quarterly, was an apprentice to a shoemaker, and spent his leisure hours in study. And because he had neither pen nor paper, slate nor pencil, he wrought out his problems on smooth leather with a blunted awl. David Rittenhouse, the American astronomer, when a plough-boy, was observed to have covered his plough and the fences with figures and calculations. James Ferguson, the great Scotch astronomer, learned to read by himself, and mastered the elements of astronomy whilst a shepherd's boy, in the fields by night. And, perhaps, it is not too much to say, that if the hours wasted in idle company, in vain conversation, at the tavern, were only spent in the pursuit of useful knowledge, the dullest apprentice in any of your shops, might become an intelligent member of society, and a fit candidate for most of your civil offices. By such a course, the rough covering of many a youth might be laid aside; and their ideas, instead of being confined to local subjects and professional technicalities, might range throughout the wide fields of creation; and other stars from the young men of this city might be added to that bright constellation of worthies that is gilding our country with a bright yet mellow light." of the Sexton's son, who became a fine astrono-

Many of our readers have heard of Den's Moral Theology. It is a standard book of Theology prepared for the use of Romish Seminaries, and for the instruction of Romish candidates for orders. It is the standard by which the confessional of the horrible system of Romanism is governed and directed. But all that we had ever heard the standard of the mills properly and the standard of ed and directed. But all that we had ever heard or imagined of the guilty principles and character of this book, is exceeded by the fact upon our examination. Such is its pernicious character, in the vile and obscene expressions and ideas with which it is filled, that it cannot be translated or which it is filled, that it cannot be translated or circulated without a postilential influence in any community. There is an impossibility therefore of making either Romanists or Protestants generally acquainted with the principles which this priesthood is taught, or by which the secret system of confession to them is conducted. We are ready to challenge the production of the book by those who study and maintain it, if they dare to exhibit it to the community. But we express the solemn conviction of our minds when we say, that we believe it utterly impossible that any man, of whatever previous purity of chracter, can study this book which-is commended by their Episcopal sanction, and used as the text book of their Seminaries, without being corrupted and depraved, unless with sincere loathing of the whole, he renounces it and casts from him, which is impossible, if he remains a Papist. The Rev. Mr. Berg, sible, if he remains a Papist. The Rev. Mr. Berg, of this city, has made a synopsis and translation of a large portion of this outrage upon man, that Protestants may see something of the principles and influence of that Anti-Christian power which is rising among us with such fierceness and strength. He has translated from the Latin of the Mechlin edition of 1838, from the press of the Archbishop. There are many parts of it, which, though Popish confessors may pour them into the ears of their blinded captives, we cannot consent to transfer to our columns. Indeed we would not refer to the book, but that we think it is high time the real character and practical influence of this "masterpiece of Satan" were known to our community.

Its direct teachings justify theft as in many cases a venial sin; equivocation and mental restriction in alleged statements of facts, as often necessary;—the punishment of heretics with death, when the Church has power to execute it;—the forcible compulsion of all persons whatsoever to be submissive to the Roman See;—the direct perjury, of the priests who may be examined in reference to facts known in confession;—and the practical inculcation, by an affected examination into them by the priesthood, of such enormities, as we could not have supposed to have existed on the earth. If any one doubts our solemn assertions of these facts, let him get Mr. Berg's translation of Dens, and examine for himself. That a priesthood taught by such a book self. That a priesthood taught by such a book can be anything but corrupt in principles and character and influence, we do not believe. And to make intelligent Protestants acquainted with the system and habits of this priesthood, we only ask them to read for themselves.—Episcopal Rec.

Sir Isaac Newton set out in life a clamorous in-fidel, but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Hal-"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the lk of Christianity, for you have not studied it. I have; and am certain that you know nothing about the matter." This was a just reproof, and about the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so after a could be a Delsa, for no man could be so after a fair examination of the proofs of Christianity." The name of Hume being mentioned to him, "No sir," said he, "Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention."

CALL TO THE MINISTRY.

It has frequently been proposed, as a question f considerable practical importance, how a person may know that he has a call to the in The following observations by Bernard, who lived in the twelfth century, may perhaps be useful: "He who is called to instruct souls, is called of God, and not by his own ambition; and what is third." his call but an inward incentive of love, solicit ing us to be zealous for the salvation of our breth So often as he who is engaged in preach ing the Word shall feel his inward man to be excited with Divine affections, so often let him assure himself that God is there, and that he is invited by him to seek the good of souls. Truly, I love to hear that preacher who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear yourself to be persuaded of that which you advise me. That common rebuke will not then at ing the Word shall feel his inward n advise me. That common rebuke will not then at least belong to you. "Thou who teachest anoth-er, teachest thou not thyself?"

BEAUTIFUL REPLY.-One of the deaf and dumb in the institution of Paris, being desired to express his ideas of the eternity of the Deity, re-plied, "It is duration, without beginning or end; evistence without hounds or dimensions without hounds or dimensions." without past or future. His eternity is you without infancy or old age, life without birth death; to-day without yesterday or to-morrow."

# BOSTON RECORDER.

FRIDAY, DEC. 30, 1842.

### THE CLOSING YEAR.

In taking our farewell of the expiring year, we t feel that we are gathering about the grave of a friend. With a smile of kindness its first dawning day met us, and made us welcom to a new period of our earthly probation. And each successive day has brought its tribute of good will. The hundreds of them, which we are not

we are paying our last tokens of respect to a friend. The opening year came to give us farther opportunity of enlarging our acquaintance with God It came to give us the privilege of drawing our wandering and reluctant hearts near to him. It came to put us in possession of the opportuni and the means of rising higher above the power of fleshly lusts which war against the soul, and thus to gain the sacred pleasures of an approving conscience. It came to afford us the privilege of promoting, with a livelier zeal, the purity of our own hearts and the spiritual welfare of those around us. It came, gifted by God, with all the agencies necessary to a more successful prosecn than ever of the great ends of our own exist ence, and to aid others in accomplishing theirs A friend the year has been to us by its tempora blessings, its Christian privileges, its opportuniti provement and usefulness. And shall such a friend expire and depart without a cordial recog nition of its kindness? As we perform the l offices of its burial, shall we not strow the flowers gratitude upon its grave? Shall it leave us with a its acknowledged mercies? witness no regret that the blessings it brought us were no better valued and improved?

We are compelled to believe that each period o life, as it flies, exerts an influence on its successor The history of this year, in respect to the developements of moral character, is the history of influences most certain to give a hue to one that shall follow it. The surrender of the mind for a year to the dominion of truth and love—to the goes on prosperously among the Armenians. A sway of religious principle—to the prevalence of great work, you may rely on it, is begun among that holy affections—is that confirmation in moral ex-cellence, which fits it more fully for the moral position demanded of it for the successive year. The wanderings of the heart from God during such a period-its vaccillations between religion and the world-its occasional deference for conscience, and yet defiance of it; all this is seed sown for a future harvest. The following year matures a portion at least of a bitter crop. Each of us, there fore, have this year been operating in reference to the one just about to open before us. We have been strengthening or weakening our hands for its moral conflicts; acquiring relishes or aversions most certainly to influence future character and We have been taking measures to make the path before us painful or pleasant. The expiring year hands over to its successor the charge of visitations of mercy or sorrow according as we have fulfilled or failed in duty. It cannot but be one subject of the prayer of a pious heart, that sov-reign mercy may prevent the sad result of the follies and sins of the departing year, and bless to our increased improvement whatever of virtue and piety there may have existed in us.

We are about to enter upon a new year under The present suffering and critical condition of our own country calls for the most devout recognition of God as our only hope. The extremely debearing as it must most heavily upon all the instibenevolence, should awaken the deep colicitude of every Christian. While the ample fields of Christian enterprise every where opening in the pagan world, are suited to stimulate all our the great work of pushing on the growing kingdom of the Son of God. And may we not hope that this shall be a year of God's reviving mercy! The history of the past is full of promise in respect to Zion. May the largest hopes of her friends be realized.

Grateful for the kindness our patrons have shown us the present year, we assure them we shall be their good company through another section of life. We can promise them an hearty good will in our best endeavors to furnish them with a pleasant and valuable weekly entertainment. If we do not spread all the sail of some of our competitors, we hope we shall still be able to furnish a sound and safe craft for all who are willing to take the voyage of the year with us, believing that if we are permitted to finish it together we

ship, and was evidently thrown off in that haste which the hard worker in the Lord's vineyard is often compelled to make, when addressing only a private correspondent. We trust he will excuse the liberty we take; for many are his endeared.

Mr DEAR BROTHER, -Paul said, and not without good reason—" Rejoice in the Lord always; ginning of the year 1719, and in the month of Auand again I say, rejoice." With all the causes of
gust announced to the public the result of the exsorrow, however, which we find within our own periment. This announcement has become a ver bosoms at all times, and more and more so as we advance in years, and know ourselves better, we worth reprinting now, to show the shall find it rather difficult to rejoice continually, though we shall always have equal cause for rejoicing in God our Saviour. He that increaseth knowledge increaseth sorrow. This is as true concerning self-knowledge as any other kind of it But shough we may and must find abundant cause one end of this country to the other, almostfor humiliation and sorrow within our own bosoms, still, how much cause have we for joy in God our Saviour! I am not always joyful. My 10, 1719:things—to look at that side of the cloud which was turned towards the Egyptians, and not at the luminous pillar which shone upon Israel, as they marched on in the desert. God is Light, and in him there is no darkness at all. Our distance from him is the real cause of all our darkness and

I am sometimes oppressed and overwhelmed by the sense and the remembrance of my sine and sinfulness, and can find no rest but in Christ, as the Lamb of God that takes away the sins of the world. But as soon as I look to him, I find rest and peace I think of his love that passeth all understanding. of his tender mercies which have been ever of old, of his most gracious invitations to all the laboring and heavy laden to come to him; I remem- parts.

ber that he came into the world to save sin ners, that he is able to save to the uttermost all that come to God by him; and this consoles me. Our Father in heaven is a God who delighteth in mercy, and not willing that any should perish. Will he then suffer one that believes in his dear Son to perish? This is impossible. Do you not find that Christ becomes more and more precious to you, as you advance in years? I think I do, if I am not grievously deceived. In fact, there seems to me to be no consolation for a sinner, any when else but in this precious Saviour. I do not wonder that Paul determined not to know any thing else but Christ crucified, and I do wonder that all min isters of the gospel are not of his opinion. The glorious doctrine of justification by faith in Christ, rises out of the Gospel in such a manner, that it ought to engage the attention of us all, and fill our souls with the most lively gratitude to the Father of all mercies, for such a remedy, provided for a lost world. The wonderful doctrine has not appeared in former years as it now does to my mind It is my only hope. It is my only consolation. am lost without it, and so are we all. Preach i dear brother, with all your soul, and strength, and mind. Press it to your heart as a heavenly balm for sorrows. This glorious doctrine is destined to nnihilate Judaism, and Islamism, and Popery, and Paganism throughout the earth. It brings to man, aful man, the only solid consolation he can find in this world. It offers a motive that appeals more powerfully than any and all others, to every feeling of the soul; it tells man, who owes ten thousand alents and has nothing to pay, that God will freely forgive all that debt, if he will only believe; i all his sins shall be cast, not into the shallows, but into the depths of the sea; that they shall be blotted out, and forgiven, and forgotten, and never be mentioned to him any more, if he will only believe in Jesus Christ. How wonderful is all this! But this is the Gospel! Dear brother, let us preach this Gospel.

P. S. I recently spent five weeks with Mrs. T. at Constantinople, and was greatly refreshed both in body and mind, as was Mrs. T. The good work people. Mr. and Mrs. Schauffler had instruturned om Vienna. His Hebrew Spanish Bible is much sought for by the Jews. It is beautifully executed On our return on the 7th inst. the Greek girls returned to Mrs. Temple's school, forty in nu the first day. Among this people, there is little that is encouraging at this moment. The brethren in Syria are in great trouble. A dark cloud is on that mission. Most truly Yours, D. TEMPLE.

### OLDEN TIME.

"The first newspaper was printed in 1642. The first in Boston was in 1704-only on one side of a half sheet of post-published by John Campbell, who styles himself 'Postmaster of New-England at Boston'—and being, I believe, literally the onl Postmaster in all New-England. May I be pa doned for copying one of his early advertisements?

'To be sold by the printer of this paper the very best negro woman in town—who has had the small pox and the measles, is as hearty as a horse, as brisk as a bird, and will work like a beaver."

The above is an extract from a Lecture deliver ed by Rev. John Todd, before a Young Men's So ciety at Pittsfield, and just issued from the press The curious advertisement was not Mr. Cample It was Thomas Fleet's, who published the Weekly Rehearsal, which was afterwards changed to the Boston Evening Post. Fleet seems to have been quite a humorist, and to have displayed his wit in pressed condition of pecuniary affairs in the land, advertisements as well as in his editorial column in his office, and was an ingenious printer. He declared himself in his paper to be of "no party, and seldom meddled with politics, though he disometimes with religious disputes, and never lost a good opportunity of showing his hostility to itin erant preachers, or as they were then called, new lights. The comet, which appeared in 1744, affording him such an opportunity, he improved it as follows :-

pearance gives much uneasiness to timorous peoportends some dreadful judgment to this and: and if, from the apprehension of a udgments, we should be induced to abar sent pride and extravagance, &c. and should b appeared among us.

He sometimes indulged himself in severity of re mark, that men of great religious professions and service, should neglect to pay him his just de-

THE CHRISTIAN MISSIONARY.

The following is extracted from a letter of the Rev. Mr. Temple, to a friend in the vicinity of Boston, dated Smyrna, Sept. 24, 1842. It was inscribed by the server of the eye of personal friends.

The following is extracted from a letter of the Rev. Mr. Temple, to a friend in the vicinity of Boston, dated Smyrna, Sept. 24, 1842. It was inscribed by the server of the publisher of this paper if a great many of his customers were not of the same sentiments. Every one, almost, thinks he has a right to read themselves inclined to pay should succed, we tend diagram or material.

Campbell's paper, alluded to above by Mr. personal friends, and many are the friends of the Todd, as being the first paper in Boston, was the missionary cause, who we doubt not will esteem it a privilege to share with us the pleasure of tracing pot paper, which after fourteen years experience, the workings of this dear brother's mind on mis- was found to be insufficient, especially to give all sionary ground, in reference to his own Christian the foreign news. Campbell proposed to make up the deficiency by printing a whole sheet every other week. This plan he commenced at the becurious and interesting piece of history, and is well things in our country. Then-a little more than a hundred years ago-a weekly paper furnished its subscribers with intelligence from Europe thirteen months after its arrival here! and now it is old news from England which is not published-from thirteen days after it originates there. The fullowing is extracted from the News-Letter of Aug.

ces of Europe, with those of this, our neighboring provinces, and the West Indies. To make up which deficiency and the provinces, and the West Indies. To make up which deficiency and the news newer and more acceptable, he has since printed every other week a sheet, whereby that which seemed old in the former half sheets, becomes new now by the sheet, which is easy to be seen by any one who will be at the pains to trace back former years, and even this time 12 months. We were then 13 months behind with the foreign news, and now less than five months, so that by the sheet we have retrieved 8 months since January last; and any one that has the News-Letter since that time, to January next (life permitted) will be accommodated with all the news of Europe contained in the public prints of London that are needful for to be known in these parts."

### THE MAMMOTH CAVE.

been visited by few. Indeed, it is only within a year or two that the spirit of discovery has developed what are now regarded as its most interesting features. The portion of the cave, called Cleavelland's Cabinet, which is eight or ten miles from the mouth, and which exhibits some of the racest and considerable quantities, used to be raised on the considerable quantities, used to be raised on the considerable quantities, used to be raised on the considerable quantities. outh, and which exhibits some of the ravest and most beautiful specimens of limestone formation, was not discovered till within two years; and in all probability the greatest wonders yet remain to e revealed. No really scientific explorations have ever been made, and the marvellous things which are hidden in the blackest darkness of this subterracean place, have only been brought to light, as travellers, more and more curious and adventurous, have from time to time penetrated its deep re-

ghan, of Louisville, who is making arrangements or the accommodation of travellers, by the erection of a hotel, by providing facilities for examining the ave, and, what is more curious, for the entertainnent of residents within the cave. The discovery nas lately been made that the temperature of the cave is favorable to lung complaints. A Dr. Mitchell, who was in a consumption, went there last pring, to try the effects of it, and found himself so nuch benefitted, that he resolved to spend the present winter there. He recommends persons of iseased lungs, who are susceptible to changes of weather, to spend the winter in the Cave, the temperature is always the same, 58 or 60 of Fahrenheit. He gives it as his opinion that any chronic disease in the first stage may be cured by the atmospheric virtues of the cave. He does not advise those to try it, however, who have become so far diseased and weak as to be unable to take a good deal of exercise, such for instance as walkng three or four miles every day, in their subte anean abode. It may startle some invalids to think of walking three or four miles every day, and under ground especially ; but the truth is, as the Dr. afirms, that five times as much exercise can be taken in this underground territory, as in the regions above. We can testify to this truth, as we had the pleasure, during one of the hottest days of the pas amer, of rambling more than twenty miles among he magnificent avenues of the Cave-walking for les upon beds of sharp stones-climbing rugged ills-ferrying the rivers Styx and Jordan, under utiful arches of the solid masonry of naturereeping through the mysterious " Winding Way autiously treading upon the brink of the " Bot. omless Pit "-following with hesitating steps the narrow labyrinths and deep clefts of the massive rock—and all without the slightest fatigue; such the purity, the uniformity, and bracing ela of the atmosphere in this nether world. There are now eight or ten consumptives in the cave, who design to remain there through the winter.

Our object in now alluding to the Mammoth Cave, was to state, that our citizens are to have an pportunity of listening to what we have no doubt owing letter from Mr. Cook, it will be seen that now become permanent. To repeal to esday evening next, Jan. 4. Due notice will be given in the daily papers of the place where the lecture will be delivered. We understand the fail to give to i

"NEW YORK, DEC. 23, 1849 a Gentlemen,—Your kind letter inviting me to eliver a public Lecture on the Kentucky Man-torn Cave, was received a few days since, and I

il myself of the earliest leisure to reply.

My visit to the Cave was made as an episode severe and exhausting public labors, and t the remotest expectation of turning it to any actical account. Indeed, the prominent motive action account. Indeed, the prominent motive r the excussion, was the opportunity it afforded exploring the carerus of human society. But af-r a visit of three days, laboriously spent in trav-sing a few of the 160 solitary streets, lanes and vers of that wonderful, subterranean city; and asting my delighted vision on the endlessly divered and curiously ornamented masonry eat Architect, I became satisfied that it po sufficient independent interest, to attract the atte-tion of the scientific, the curious and the good. would be an occasion of surprise that the Mammo scription of it has yet been published, sufficiently intelligible to impress the mind with its vastness, or sufficiently graphic to excite much curiosity.

"I can scarcely hope to be more successful than

conceptions of an object that made such a vivid im pression on my memory and imagination; and thu contribute to the entertainment and instruction of those who have those who have shown such a kind in nore important work to which I am devotes mare important work to which I am devoted.

I will endeavor to comply with your request to deliver a Public Lecture, embracing a narrative of a three day's visit to the Mammoth Cave, on Wednesday weening the 4th of January next, at such place as you may designate; and it will be gratifying to me to have the avails (if any) appropriated to the support of a Colporteur in the region adjacent to the cave—which much needs such a laburation.

# NASSAU, NEW-PROVIDENCE.

er-agreeably to your benevolent suggestion.

We know much less about the West India Isands, which are near by us, than about many far distant islands on the other side of the globe. The missionary enterprise, however, is fast bringing to our knowledge every inhabited spot of the arth. The work of Missions does even more than ommerce in developing geographical knowledge, nasmuch as the latter regards only, or mainly, mediate pecuniary results, while the former ooks carefully into all the circumstances of man's ondition, in order that its beneficent labors may be wisely and judiciously applied. On the island f New Providence, one of the extensive group of Bahamas, is a solitary missionary of the Church of Scotland, sent there some five years ago by the Presbytery of Glasgow. In a recent letter from him, which we find in the Halifax Guardian, he gives the following graphic description of his soli-

tary station : " New Providence, in which Nassau, the prin oal, and indeed only town, is situated, is the island on which I am placed. It will require a few word: low flat island, of about 27 miles in length, and 9 in breadth, exhibiting for the most part, with alin breadth, exhibiting for the most part, with almost the small exception of the portion on which the town is situated, an expanse of jungle or profane are turned from the path of sin, into the

brushwood, growing out of an exceedingly po- way of peace? when the voice of prayer and the rous brittle limestone rock, interspersed with an harm of peace? when the voice of prayer and the most exciting period in the history of the European countries. The English edition is greatest wonders of this or any other potion of the globe. From various causes, it has atracted, comparatively, but little attention; and athough its existence has so long been known, it has yet been visited by few. Indeed, it is only within a year or two that the spirit of discovery hards. ness. Some years ago, excellent cotton, and in considerable quantities, used to be raised on the out islands, but that has now almost entirely ceased. The only exports from the place are said and during the senson pine apples, both, for the most part, shipped to the states of America. The quantity of corn and other necessary product grown upon the island, are insufficient to mee the necessities of the place. We therefore depend for the most part, on supplies received from homor from America. One reason why so little regular industry is exerted upon the soil is, that considerable numbers of the black population addict themselves to vereking—a sort of idle hap hazard life, in which a precarious livelihood obtained from the salvage accruing from the wrecks which frequently occur along this extensive range of reefs and isles. The population of New Providence is almost wholly pent up in the small town of Nassau, and consists, as in almo every West India town, of three classes—white colored and black. By far the greatest number these are black, the white bearing numericall but a small proportion to them. The whole amount of all classes on the island, is, I should suppose between nine and ten thousand, including Afrens.

As to the locality itself, I am thus particular, As to the locality itself, I am thus particular, because it is evidently an out-of-the-way place, little known except by name, and by most as little cared for. But though unproductive, small and insignificant in itself, and of little value, except politically, as a sort of key in time of war to our rich windward possessions, it has nevertheless its Governor, its House of Assembly, its Legislative and Executive Councils, together with a full complement of officials, a black regiment and a numerous police,—and all this for a small community, in a town not much larger than some of the small burgh towns of Scotland."

### [From our Correspondent.] LETTER FROM WASHINGTON

WASHINGTON, Dec. 26th, 1842. Congress adjourned yesterday over to Tuesday sarved with peculiar and very general festivity North. Would that the thoughtless hilarity, se ommon on this festival, could be supplanted by a sober contemplation of the great event comm

Congress has denatched an extraordinary am f business during the three weeks now closed. Yesterday, the House went through the entire private calender, and disposed of a very large number of bills. This will gladden the hearts of many a private claimant, to whom "hope deferred" has

The Bankrupt law is in a fair way to be repealed or essentially modified. The large vote (two be a very graphic description of it, by the Rev. thirds) in favor of introducing the bill to repeal is, etary of the Tract Society, who vis. it is well understood, not to be taken as decisive, ited it during the past summer. Mr. Cook, on his that the law will be repealed. Many are in favo recent visit to this city, in addressing several public of ridding it of the feature of voluntary bankruptmeetings, in behalf of the Colportage system of the American Tract Society, had occasion to allude to porations. Whether a majority can be found to his late visit to the Cave. Several gentlemen sub. agree upon proper modifications, so as to retain the cuntly addressed a note to him, requesting that law substantially, is as yet problematical. It would e would deliver a lecture on the subject, and pro-oved that the avails of the Lecture should be apopriated to the support of a Colporteur, to labour mischievous part of its operation is so nearly run the county where the Cave is located. By the out-and the blessings, which belong to it, may a lecture on the subject may be expected on Wed- gives to it essentially the character and effect of a mere stop or relief law-besides losing the great benefit to be expected from it, the check it cannot ordinate and unhealthful credit.

The passage of a general appropriation bill through of a session, is an entire novelty. It has just oc-It indicates great fidelity as well as promptitude on dence in those Committees, on the part of Congress. Happy would it be, could it always be so! A return to real business-doing would from an epoch in our political history. And it would be so, but for the madness of party-or rather, but for the mad and unchastened ambition of aspirants, who manage the machinery of party for the proof their own purposes-for self-aggrandizement. It shigh time for the country to take breath, and to consider whither the phrenzy of party and the love of office are carrying usbe not too late, great political principles from the from the whirlpool of the other. In a special man- ing that it bears too severely upon the motives of ner does it become the sober-minded, the thought- some of the eminent divinesful, and religious portion of the community to watch particular-who were subjects of that dreadful well the progress of events, and to cause their great weight, their preponderating power, to be ters of the shocking measures which were institufelt, where it may answer the best, truest, and most ted in their imagined conflict with Satan. The impatriotic purpose

# [From our Correspondent.]

# REVIVAL IN SALEM.

SALEM. DEC. 20, 1842. MESSES. EDITORS,-There is now prevailing in this city, a remarkable interest in the subject of re ligion. Persons of all ranks, and of every variety of character and age, and of every shade of reli gious opinion, are making the subject a matter of personal enquiry, and seem to be pressing in owds into the kingdom of heaven. The scenes of moral grandeur and glory which are shining and us, have thrown a shade upon the world and its most admired and coveted enjoyments. So is, and so it ever must be, where the Holy Spirit sheds down the blessings of salvation. The obof Time dwindle away into insignificance, and those of Eternity come before the mind in solem and startling forms, and demand a hearing at the bar of Reason and Conscience.

A period of revival is one of immense and over powering importance. We to that man, who at such a time, refuses to give audience to the messages of God. Wo to that unhappy sinner, who to escape the agony of conviction, closes and bars his heart against the Saviour, and shuts his eves upon the light which blazes around him. Wo to that son of perdition, who scoffs at the work of God, derides an inviting Gospel, and pours contempt and scorn on the wonders of redeeming love there be a moment when there is peculiar and terrible danger, that the Holy Spirit will finally reject and abandon the sinner who has long resisted his strivings, it is when he scoffs at his wonder working power, and brands his blessed influence

as the fruit of fanaticism and delusion Is it then a delusion to repent of sin? is it a de-

hymn of praise, ascend from unnumbered altars, nation. The English edition is in ten volume, newly erected to the honor of God; when the blessed influence of the Sabbath falls, with its hallowed power, upon that little circle which but hallowed power, upon that little circle which but the cents each, thus furnishing the entire work for §4. recently was the abode of strife, profaneness, and crime? Oh, blessed delusion, which can thus transform the heart, and conquer the stubborn will; thrice blessed and most happy delusion, which can ransom the soul from its bondage to sin, and give it the glorious liberty and the marvellous light of the

The work of grace progresses here little visible opposition from the world. In this particular, those who are opposed to evangelical religion, seem to have adopted the wise maxim of the Jewish ruler : "If this work be of man, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found fighting against God." In regard to its origin, I am not aware that it can be traced to any special cause. Several weeks previous to Mr. KNAPP's visit, a very deep seriousuess prevailed in the Second Baptist Church, and was more or less visible in all the evangelical churches. The work has rapidly progressed, until it has pervaded the whole com nity, with a deeper concern than has ever before been visible among us. Already, it is believed, more than four hundred persons have become hopefully the subjects of renewing grace, and many more are making the anxious enquiry, "What shall I do to be saved?

The labors of Mr. Kitk, during the last week excited great interest. The church was thronged, and numbers were unable to find admittance. Many persons attended his preaching, upon whose ears the glad tidings of salvation through a Sa-viour's blood, have seldom fallen. We are waiting, and hoping, and praying for still greater blessings. May your prayers, and the prayers of the us in your city, go up with ours, that blessings still greater, Salvation in more copious and abun dant streams, may descend and bless our Zion. Yours, sincerely,

# RIGHTS OF PARENTS.

A case involving the rights of parents to contro he religious education of their children, has reently been decided by Judge Lewis, of Pa. The ase was a complaint against a Rev. Mr. Hall, Baptist clergyman, for baptising a daughter of Mr. Armstrong, against her father's consent. The Judge's on was against Mr. Hall, viz: that he had o right to baptize a person under age without the sent of parents. The New York Baptist Adve ate publishes a letter of Rev. Dr. Wavland, to dge Lewis, approving of his decision, in which Dr. W. says :-

"I thank you for your decision upon one of the nost delicate and important questions, which wer come before a court. I believe it to be corigh authority.
The Creator has established it as the law of our

terminates with it.

The next question which arises is, does reliand pictorial preparation of children's books, that on this point there can be no diversity of opinion. If the parent is bound to care for the soul of his child, he is bound to superintend its religious education, and he must possess all the authority necessary to the carrying on of that superintendence. This I understand the law to give what they hear or read. There is a shame what they hear or read.

But it sometimes happens in the education of majority relinquished its power, it acts merely postpone an action, which in a few years at m may be done without offence." NEW PUBLICATIONS.

The Salem Belle. A Tale of 1692. Boston; Tappan

is an exciting tale of witchcraft times, and is writ ten in an elegant and captivating style. It exhibits, no doubt faithfully, the social condition, the habits, manners, piety, and superstition of the early achinations of mere party-to keep the one away days of New-England. But we cannot help thinkpression which the author of this tale leaves upon very splendidly illustrated octavo volumes. the reader's mind is, that the witchcraft delusion, success of the large work has authorized its was rather an artifice of wicked men, and that its nain evils were the result of diabolical frauds, in one tenth the price of the large edition. Mr. which some of the clergy were but too easily duped and led to participate. The "Salem Belle," the heroine of the tale, was a victim to private ice and revenge; charged by a discarded lover with witchcraft, and brought, with most unnatural rapidity, to conviction and sentence of deathfrom which sentence she, however, escapes by the of her accepted lover, and flees to Virginia. We are aware that the true history of Salem Witchcraft has not yet been written; but we are not prepared to believe, that its real char acteristics are developed in the narrative of the wards, of Rochester. His design, as he state

History of Europe, from the Commencement of the French Revolution in 1789, to the Restoration of the Bourbons in 1815. By Archibald Allison. No. 1. New York; Harper & Brothers. Boston; sold by Crocker & Brewster.

Here we have a specimen of an attempt to bring duable standard literature within the reach of all. It is a grand offset to the trashy cheap publications are inundating the land, and we should think must be a successful experiment for the pubishers; although, as we have taken occasion to say before, we have no idea that such works can be irculated-not even if they be given away-so as to meet and cure the enormous evil which the eap works of a worthless character are working in the community. Something must go before such publications as this, to rectify the public taste. This is, however, an experiment which is worthy f encouragement, and calculated to do great good by placing truly valuable literature within reach of many who have a sound taste, and who of the opening scenes of the Reforma

The Farmer's Almanac, for 1843. By Robert Thomas. No. 51. Boston; Jenks & Palmer Thomas. No. 51. Boston; Jenks & Pulmer Long life to Robert B. Thomas," we are ways ready to exclaim, whenever we see a n number of the Old Farmer's Almanac. We and have little sympathy with a large half of innovations nov -a-days, which are r provements. We should rather do without manac-necessary of life though it is, almo than see the Farmer's Almanac, that old land removed by any improvement whatever, we w going to say. Fifty-one years Mr. Thor calculated his almanac, and if it were right to w so, we should hope he might continue to do ty-one years longer. Nobody will ever do it

A Casket of Jewels, for Young Christians. Boston

A beautiful little pocket volume, a casket of jew-els indeed, containing a collection, from eminent pious authors-Jonathan Edwards, John An-James, John Harris, and others-of direction to obtain the pearl of great price. We help speaking of the beautiful specimen of the perfection to which Mr. I has carried the art of binding in cloth, and which he deserves great credit and encouragement

The Boy's Medal: a Gift for all Seasons. Pub lished by the American Sunday 174, pp. 59, 16mo.

outifully printed book, containing a great number of short pieces, in poetry and prose subjects in which children cannot help being a ested, and which if they attentively read will mai

Boston Miscellany and Lady's Magazine. January, 1843. Bradbury, Soden, & Co.

This number appears, in the usual beautif of the work, under a new editor, Mr. H. T. Tuo rman. It contains a good many valuable cles, from some of our most approved write are sorry to see the announcement of the pub that they intend to make a decided the literary character of the work-in a word, it lighter, to remodel it entirely, and adapt popular taste. This is wrong. The literar acter of the work has been good, and why sh magazine to create a good taste, and not to pass corrupt one.

The Privileges and Duties of Young Men. 3 L ture, delivered before the Young Men's Associate of Troy, by Rec. Nicholas Murray, of Elizabet town, N. J.

This is an excellent lecture, and discuss Young men cannot but be benefited by su found on our first page. Three Months on the Sea; or a Voyage to lad

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### POETRY.

[For the Boston Recorder.] THE CHILD IN HEAVEN.

The shades of eve, you know, Was hastening along, When my freed spirit left, To soar the stars among Yet long before the night
Had drawn her veil around
The home I left below,
A better I had found.

So rapidly the soul Unbodied takes its flight, That scarce earth's scenery failed When Heaven's broke on my sight. Did not you, mother, see That bright celestial band? That smil'd and beckon'd me And held the inviting hand?

They let me stay awhile
To hear my mother pray,
And see her close the eyes,
And kiss the unconscious clay. And then to Heaven we flow,
The cherubs led the way.
But my rapt spirit smil'd
As joyously as they. Father, I never knew Twas such a place as this,

That heaven, you told me of, Was quite so full of bliss. Oh! there is music here!
The softest, sweetest strains
Float constantly along,
O'er these ethereal plains. List, mother! Father, list—
A harp to me is given,
And when I touch the strings,
'Tis heard all over heaven.

And shall I tell you who
Stood ready to embrace
Your little darling one
In this most glorious place? In this most glorious place?

Twas grandpa's honored name
No more with age oppressed,
Or toil,—for in this world
Are youth, and endless rest.

Those hoary hairs no more
Stray o'er his furrowed brow,
But locks of brightest hue,
Adorn his temples now.

Adorn his temples now.

His trembling voice is changed,
The trace of earthly cares
Is banished from his check;
And God has wiped his tears.

And Mary! sister's here,
She has a cherub's wing,
Can reach their lottiest flights,
Their noblest anthems sing.
Dear nearth security services

Dear parents weep no more
For those you loved so well;
For glories here are ours,
And joys we may not tell.

Oh live and serve the Lord,
The dear Redeemer love;
Then when you've done with earth
We'll welcome you above.
Metford, Dec. 19, 1842.

### MISCELLANY.

POWER OF MUSIC.

POWER OF MUSIC.

Prince Cantimir, in his account of the transactions of the Ottomans, relates that Sultan Amurath having besieged Bagdad, and taken it, ordered 30,000 Persians to be put to death, though they had yielded and laid down their arms. Amongst these unfortunate victims was a musician, who besought the executioner to spare him one moment that he might speak to the emperor. He appeared before the Sultan and was permitted to give a specimen of his art. He took upa kind of psaltery, which resembles a lyre, and has six sides, and accompanied the sounds of the instrument with his voice. He sang the taking of Bagdad and the triumph of Amurath; its pathetic and exulting sounds melted even Amurath, who suffered the musician to proceed, till, overpowered with harmony, tears of pity gushed from his eyes, and he revoked his cruel orders. Influenced by the musician's powerful talent, he not only ordered the lives of the prisoners to be spared, but restored them to liberty. Stradella, the celebrated composer, was attacked by three desperadoes, who had been hired to assassinate him; but fortunately, they had ears sensible to harmony. While waiting for a favorable opportunity to execute their designs, they entered the Church of St. John de Lateran, during the performance of an oratorio composed by the very man whom they intended to destroy, and were so affected by the music that they abandoned their design, and even waited on the musician to apprise him of his danger. Stradella, however, was not always so fortunate; other assassins, who apparently had no ears for music, stabled him some time afterwards at Genoa, and thus afforded a practical illustration of Shakspeare's observation, that

"The man that hath no music himself,"
Nor is not mov 'd with concord of sweet sounds, la fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night, And his affections dark as Erebus!

Let no such man be trusted."

[Merchant of Prenter, Act r. Stens l.

# NATIONAL RETRIBUTION.

The Spaniards under the influence of selfish rapacty and amouton, conquered south America, inflicted upon its wretched inhabitalts the most atrocious, cruelties, and continued, for 300 years, to weigh like a moral incubus upon that quarter of the globe. The punishment is now endured. By the laws of the Creator, nations must obey the moral law to be happy; that is, to cultivate the arts of peace, and to be industrious, upright, intelligent, pious, and humane. The reward of such conduct is individual happiness, and national greatness and glory: there shall then be none to make them afraid. The Spaniards disobeyed all these laws in the conquest of America; they looked to rapine and foreign gold, and not to industry, for wealth; and this fostered avarice and pride in the government, baseness in the nobles, and indolence, ignorance, and mental depravity in the people—it led them to imagine happiness to consist, not in the exercise of the moral and intellectual powers, but in the gratification of all the inferior, to the outrage of the higher feelings. In the lectual cultivation was utterly neglected, the inflicted upon its wretched inhabitants the most tellectual cultivation was utterly neglected, the sentiments ran astray into bigotry and supersti-tion, and the propensities acquired a fearful as-cendency. Those causes made them the prey of internal discord and foreign invaders, and Spain at this moment suffers an awful retribution.

HIGHLAND FIDELITY.

The generous self-devotion of Roderick Mac-kensie has often been recited. This young man who had sought concealment among the moun-tains of Rosshire, after the battle of Cullodin, was tains of Rosshire, after the battle of Cullodin, was surprised by a party of soldiers sent in pursuit of Charles Edward. His age, his figure, his air, deceived the military so completely, that they were going to secure him, in the belief that they had got hold of the prince. Mackensie perceived their mistake, and with great fortitude and presence of mind, instantly resolved to render it useful to his master. He drew his sword, and the courage with which he defended himself, satisfied these soldiers that he could be no other than the pretender. One of them fired at-him; Mackensie fell, and in his last breath exclaimed, "You have killed your prince!" This generous sacrifice suspended for the time all pursuit, and afforded an opportunity for the unfortnate Charles to excape from the hands his last breath exclaimed, "Tou have kined your prince." This generous sacrifice suspended for the time all pursuit, and afforded an opportunity for the unfortnate Charles to escape from the hands of his enemies. It is well known that Kennedy, who frequently exposed his life to save that of the prince just named, and who, though mean and

poor, despised the reward of \$30,000 which was offered for the person, dead or alive, of the royal fugitive, was afterwards hanged at Inverness for stealing a cow. A little before his execution, he pulled off his bonnet, and rendered hearty thanks to God that he "had never proved false to an engagement of any kind, that he had never injured a poor man, and never refused to share whatever he had with the indigent and the stranger."

POWER OF INDUSTRY.

POWER OF INDUSTRY.

It was a beautiul expression of a Chinese sage, that, by time and industry, a mulberry leaf becomes a silk shawl. If the following statement be correct, it affords a still more striking proof of what human ingenuity can accomplish. In the manufacture of steel, an article may be raised from one half penny to 35,000 guineas! A Panallel of which is sold for half a guinea, and weighs only the tenth of a grain; after deducting for waste, there are in a pound weight, 7,000 grains. It therefore affords steel for 70,000 watch springs, the value of which, at a half guinea each, is 30-000 guineas.

A Panallel To "True Grant and Second Second

A PARALLEL TO "THE GRAPES ARE SOUR."
A black slave in one of the southern states of the American Union, to whom meat was a rare blessing, one day found in his trap a plump rabbit. He took him out alive, held him under his arm, patted him, and began to speculate on his qualities.

"Oh, how berry fat! De fattest I ebber did see! Let us see how me cook him. Me rost him? No; he be so fat, me lose all de grease. Me fry him? Ah, he be so berry fat, he fry himsel. Golley how fat he be! Den me stew him." The thought of the savory stew made the negro forget himself, and, in spreading out the feast to his imagination, his arm relaxed, when off hopped the rabbit, and squatting at a goodly distance, eyed his last owner with great composure. The negro knew there was an end of the matter, so summoning all his philosophy, he thus addressed the rabbit.—"You long-eared, white-whiskered, red-eyed rat, you not so berry fat after all."

THE WONDERFUL CAVE.—The Mammoth Cave of Kentucky is becoming a great place of resort for the curious, and is, in truth, one of the marvels of the earth. Dr. Croghan, of Louisville, the present proprietor of the Cave, has invited two geologists, or other learned men, in each State, as guests to the Cave Hotel during the present season. Dr. Locke, of Cincinnati, has visited the Cave, and he states that "the specimens of fibrous gypsum found in a cave, lately discovered, are among the most wonderful productions in the world—being of snowy whiteness, and initiating with great exactness, numerous leaves, plants and flowers." Dr. L. has enriched his cabinet with specimens from the rare mineral treasures found in the Cave, some of which he declares "have nothing like them in the whole earth." THE WONDERFUL CAVE .- The Mammoth Cave

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Sept. 16.

WILLIAM BROWN'S COMPOUND BOXESE

THE Large stock of Bry Goods, until Feb. 1, in consequence of a change in bisiness, 18 & 185 Washington street. Broadcloths from \$1.50 to \$1. Cassimeres, 50 cts to \$2. Satiness, 35 to 75 cts. Brown Sheetings, 5 to 10 cts. Bleached Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Sheetings, 5 to 10 cts. Bleached Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings, 6 to 12 cts. Flannels (all wool), 17 to 55 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Blenkels, 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings of the cure of Coughs, Colds, Sec. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirtings caused by colds, Ac. Also, it is in 50 to 10 cts. Flow Shirti

## In all 50; Supers 70 to 75c; Extra Supers, of the best fishing. 75 to 87c; Fiee and Extra Fine 45 to 70c; Damask Venetian, 44 imported, 83c; worsted Venetian, 44, 49c.

## PANEED BOCKER, 64, 42 to 99c.

## First Carpering 58 Venetian, 98 to 50c; Colton, 58, 19c.

## STAR WATTER, 19, to 42c; Hemp, 20 to 25c.

## HEARTH Russ, Carpering, 81.75; Brussels, \$3 to \$3.20; Tuffeld, \$3.50 to \$61; Velvet and Chemedie, \$66.

## Larks Woor, Mary, imported, \$2.50 to \$3.

## First Control, the cheerfully exhibited to those who wish to see them, whether they intend to purchase at present within the set them, whether they intend to purchase at present for the said lartements, which we make the set them, whether they intend to purchase at present for the said lartement, which we make the set them, whether they intend to purchase at present for the said lartement, which we make the set them, whether they intend to purchase at present for the said lartement, which we independ the call and the said lartement, which we independ the call and the said lartement, which we independ the call and the said lartement which they offer at their Store, of \$4 hose—constantly on hand, an extensive assortment of \$6 hose who wish to see them, whether they intend to purchase at present for \$6 hose who wish to see them, whether they intend to purchase at present for \$6 hose who wish to see them, whether they intend to purchase at present for \$6 hose who wish to see them, whether they intend to purchase at present for \$6 hose who wish to see them, whether they intend the said lartement which they offer at their Store, of \$6 hose who wish to see them, whether they intend the said and country trade, which the tier stand clark and country trade, which the tier stand clark and country trade, which the tier stand clark and country trade, which we imported they are treatiled the attention of partial sections and the said and camped the set of the series of the series was outlined to the set series was outlined to the set of the series will be a set of t